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# BOUND, AND HOW;

OR,

## ALCOHOL AS A NARCOTIC.

BY

CHARLES JEWETT, M.D.

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# BOUND, AND HOW; OR, ALCOHOL AS A NARCOTIC.

BY CHARLES JEWETT, M.D.

THE most acute and careful observation of phenomena or accomplished facts, as they exhibit themselves from time to time in connection with any important subject, never affords an individual or a community a really practical and sufficient education in reference to that matter. We must learn to classify facts, to compare them when classified, and then, by the use of our logical faculties, to work our way to the philosophy of the matter, to the great truths, laws, or principles which underlie the facts, and of which they are the legitimate growth.

The community must learn to deal thus with the multitude of terrible facts which now present themselves on the surface of society, in connection with the sale and use of intoxicating drinks and drugs, before we can reasonably look for the employment of effective measures to prevent their recurrence or materially lessen their number. To aid the reader, if possible, in the work I have declared to be needful, I would call his attention to a class of facts seen everywhere where intoxicating liquors are freely used, often commented upon, by thousands and tens of thousands sincerely lamented; and yet, to the masses of those around us, perfectly inexplicable, because they have not been taught to look for their solution in the right direction. We see in every community of any considerable population, whether city, town, or village, a cer-

tain number of individuals, who seem, in reference to the use of intoxicating liquors, to have lost their power of self-control, their will-power, and are moving directly forward to a fearful doom, not uncertain or doubtful even in their own estimation, and yet they seem destitute of the will-power to turn away or hold back in their fatal course. It is scarcely possible to find on earth, cursed as it is with sins and sorrows, a sadder spectacle than is thus often presented. If my readers imagine that such cases are found only among the ignorant and the boorish—those coarse by nature or rendered so by unfortunate surroundings, they will greatly err. A full proportion of these doomed ones have been highly educated, and have once moved in the most refined circles; and but for the terrible influence of their drinking habits *were* and *still are* estimable men, kind husbands, loving fathers, and faithful friends. Some, aye, very many of them, were men of great efficiency and promise in connection with industrial pursuits or great public enterprises, agents and superintendents of public works, civil engineers and inventors, whose studies and labors have blessed our whole continent and left with us imperishable monuments of their skill and vast intellectual resources. Among the doomed ones, too, are thousands who have distinguished themselves in the learned professions, leaders of armies and leaders of men everywhere, lawyers, judges, physicians, clergymen, poets, philosophers, and statesmen. The United States Senate could furnish its full quota to-day of the fallen and fated. Now, the relatives and acquaintances of these wretched men often discuss among themselves their condition and prospects. Such discussions have often taken place in my presence; and in most cases it is painful in the last degree to perceive how far the parties to it are from any proper understanding of the subject. It is with them as it was with poor Stephen, in Dickens's "Hard Times," "all a muddle." "Why!" it is asked, "does not the man know that he is thus sure to de



stroy his life, and that soon?" "Certainly." "And does he not know, too, that he is afflicting terribly a most excellent family?" "Yes." "And wasting his estate?" "Yes." "And sacrificing a once enviable reputation?" "Yes." "Why, then, does he not stop drinking?" Go and ask him; and if you can, by kind words and treatment, gain his confidence so that he will talk freely with you in relation to the matter, he will tell you he *cannot*. He used to declare that in his case there was no danger. "I can drink," he once said, "or let it alone, as I choose." He uses no such language *now*. Others may, but for him he has received a terrible education. Perhaps it has come too late; but he now fully understands the power of his enemy, and the strength of the chain with which he has suffered himself to be bound. He has probably tested its strength a score, it may be a hundred times, striving to break it with the full force of his will, but as often he has failed, and now perhaps he has reached the last stage. It is one of despair. He now drowns reflection by drink, secures what relief he can from the torture of a disorganized nervous system by deep draughts of the poison, and awaits what, to him, seems the inevitable plunge. The history of one of these individuals is, in its principal points, the history of all. Let me briefly sketch it. Mr. A. drank moderately and occasionally, it may be for years, but *not* habitually. The demand for the drug, however, increased, and his drinking at length became habitual. For years this course was continued without any result that alarmed him, and, if he heard friends from time to time speak of danger, he laughed at their fears. He was conscious that he could govern other appetites or demands of his system, and why not this demand for stimulants? He knew that, when asked at the table if he would have a second cut of steak, a further supply of bread or fruit, or a second or third cup of coffee, he could answer "No," and that would end the matter. He could also do

the same *now* in relation to an additional glass of ale, wine, or brandy, not with quite the same ease, perhaps, but still he could do it, and was conscious of possessing the power to do it. Why should it ever be otherwise? He knew no reason why. He had heard it alleged, to be sure, that drink sometimes acquired power to dominate over the strongest will, but he did not believe it; or, if others had found self-government difficult, it was, he concluded, because of some peculiarity of temperament, or on account of a certain recklessness or heedlessness of which he was quite sure *he* should never be guilty. He gave himself credit for a measure of caution and good sense which would effectually guard him against the formation of any overmastering habit or appetite. Thus far he has not been instructed that the demand for intoxicating elements, when created, is governed by any other *law* than the demand for food or simple and harmless drinks. Not one in a hundred of all our population, with all our schools, colleges, churches, and teeming newspaper presses, is to-day acquainted with the law by the operation of which the drinker becomes the drunkard. Men are taught everything else which intimately concerns them, whether in relation to this world or another, to heaven, earth, or hell; but, in relation to the matter I am attempting to elucidate, the masses are as profoundly ignorant as they are of the science of astronomy. There are, I think, *more* men to-day in our country who could calculate an eclipse of the moon than could mark out correctly the probable or usual course of the brandy-drinker. But let us trace the history of Mr. A. further, for he is a representative man, and of his type there are probably at least a hundred thousand in our country. After years of indulgence in the way indicated, he is at length startled by the discovery that he is drinking more frequently and in larger doses than formerly. Although he tries hard to disbelieve the unpleasant fact, it is impossi-

ble, and he asks himself how this is likely to end, provided the habit shall increase upon him for the next ten years as rapidly as it has for the last five. "This will never do," he says to himself, "and I must be more moderate in my indulgences." Mark, now! Rarely, at the first alarm, does the drinker resolve on the only safe course—total abstinence. *That*, he regards as an extreme measure, needlessly ascetic and radical, and involving a measure of fanaticism which renders the practice unpopular, almost intolerable in certain classes of society. Distinguished men are drinking all around him, moderately, to be sure, at least they are not seen "the worse for liquor," and it must be safe to follow the example of *such* men. So he reasons and continues to drink, but with a fixed and *honest* purpose to drink less than heretofore. Thus he continues for a year or two, perhaps longer, until he is led by some occurrence to review the situation, and he cannot ignore the fact that, notwithstanding his strong resolves to drink less (and they were honest and earnest), he is actually drinking more. He is now thoroughly alarmed, and, after a day of deeper drinking than usual, induced by unfortunate circumstances, and perhaps accompanied by results of which he is heartily ashamed, he reaches another critical period in his history, and resolves, it may be for the first time, on total abstinence. But that resolve is not made in public, and will, in ninety-nine cases in a hundred, prove but a rope of sand. *Why* he drinks again, after having solemnly declared he would not, will very distinctly appear from a brief narrative.

At the conclusion of a lecture delivered in one of our Western States, a few years since, on the subject I am discussing, a gentleman requested me to accompany him to his office. He was, as I learned, a physician in extensive practice and a professor in a medical college. I complied with his request. On entering the office, he asked me to be seated, and, closing the door, took

a seat near and directly in front and facing me. His eyes filled with tears, and every feature of his countenance, which was a noble one, was agitated with emotion as he thus addressed me: "Doctor Jewett, I am one of the unfortunate ones whose cases you have been considering, this evening; and I have reason to fear that it is now too late for me to make any successful effort to break the chain which binds me." "Indeed," said I, "let us hope not. Have you made the effort, doctor?" "Yes, and so far I have failed," was his sad reply. He added: "I have again and again resolved, with all the strength of my nature, that I would never drink another glass of intoxicating liquors, and yet I have drunk again within twenty-four hours." "Why did you drink, doctor, after having resolved and promised yourself you would not?" I asked. Now, I beg my readers to understand that I did not ask that question for information. I knew quite well why he drank again, but I wished to learn how he, a man of science, a teacher of medicine, would express the facts of the case. As I had anticipated, he stated the case in a very graphic manner. I wish I could repeat verbatim his words, but I cannot. They were, however, very nearly as follows: "Usually," said he, "when I have formed a resolution to abstain in future, it has been at the close of a day of unusually hard drinking, when the folly, shame, and peril of the thing have come very vividly before my mind; and then I have said, and with emphasis, 'This thing ends here. Not another glass on any consideration or under any circumstances.' But I did not properly estimate the change that would come over me as the liquor, during the night, should be eliminated or cast out of my system. In the morning, I would be nerveless and wretched, and the first impulse would be to supply the system with the coveted article. But I had resolved that I would not, and so would keep about till the hour of breakfast. I would take a little food, perhaps, and a cup

coffee, but it did not meet the demands of my nervous system. I would feel a deadly sinking at the pit of the stomach; my hands were tremulous, as was, in fact, my whole body; I could not control or use my mind to any purpose, and scarcely my body; and my misery, increasing every hour and moment, would at last reach a point where it would seem quite impossible to endure it longer. It would seem, in fact, as if I was sinking into the very pit of hell; and in sheer desperation, I have rushed to the nearest source of supply, and swallowed again the accursed thing that has brought all this upon me." And he added, with an expression of despair in that noble countenance which I shall not soon forget, "So I expect it will be in the future until I drop into the grave, as thousands of poor fellows have done before me." Dear reader, was this a case for denunciation and legal penalties? What possible good is to come of dragging men in that condition, whether educated or uneducated, high or low, before some petty justice or police court, and subjecting them to fines and costs?

What, now, is that property or power of intoxicating liquors which can thus drag down strong men to degradation and death, in spite of their opinions, plans, and purposes, and the expostulations and earnest pleadings of loving friends? It is *not* because alcoholic liquors stimulate or excite the parts with which they come in contact or the general nervous system. Many agents do this which have no power to subjugate the human will. No mere stimulant ever conquered the human will, so far as I have learned by observation or study. The black or Jamaica pepper and the Cayenne are both stimulants. Apply them to the tongue, or bring them, by swallowing, into contact with the lining membrane of the stomach, and a sensation of warmth is excited, moderate or more intense according to the strength or amount of the substance employed. The fluids which usually moisten those organs flow into them

with a marked increase; and there is a slight increase of functional activities. These are all the phenomena you will observe. Mustard, ginger, and horse-radish are all local stimulants, while the volatile oils, such as peppermint, spearmint, etc., with carbonate of ammonia, are not only local but general stimulants. Tea and coffee are also general stimulants, and very popular ones, and both are too freely employed; for even a mere stimulant, whether local or general, freely and steadily employed, will injure not only the parts with which it comes in contact, but also the general health. But whatever injury they may produce in other respects, they cannot, like alcoholic liquors and other substances we can name, subjugate the will, and make a poor, pitiable slave of the consumer. Many persons become very much attached to their coffee; but let their physician declare to them that the continuance of their lives depends upon the immediate giving up of their coffee, and it will be abandoned at once. The oldest person present, no matter how extensive his opportunities for observation may have been, never knew an individual conquered by coffee, drinking three or four cups with their breakfast last year and six or eight at a meal the present year, with a cup before breakfast, and a cup every two hours until the dinner hour, and as often during the afternoon, with a free and frequent use of coffee during the evening. When or where did you ever know an individual who wasted his estate and beggared his family for coffee; aye, and then pawned his wife's shawl and his children's shoes for further supplies of the article? You never met with such a case, and you never will, if you all live to the age of Methuselah. But men have done all this for whiskey, rum, brandy, and every other variety of alcoholic liquors, even cider. If, then, it be not the power of alcoholic liquors to stimulate or excite which enslaves men, what is it? IT IS BECAUSE THOSE LIQUORS POSSESS THE ADDED QUALITY OF A NARCOTIC. No satisfactory explanation

of the terrible results which attend their use can be given, if their power to narcotize be not taken into the account. But some of you, perhaps, will be ready to ask what we mean by the word "narcotic," and it is every way important that we should have clear notions of the meaning of words we ourselves employ or hear uttered by those who would teach us. By the word "narcotic" we designate an article which, when taken into the body in sufficient quantity, will stupefy or paralyze, partially or entirely, according to the dose, the nervous system of an animal; in other words, which will half-kill, or entirely suspend, for the time being, one important function of a living being—the *power to feel*. That alcoholic liquors possess that power has long been known, not only to medical men, but to all thoughtful observers of what is passing in the world about us. Who does not know that men who fall by the wayside intoxicated, or are in that condition thrown from their saddles or carriages, and are often thus seriously injured, never realize the extent of their injuries until they have become sober. The power of wine even to narcotize was shown in the first record of its use by man: "And Noah *awoke* from his wine," etc. Coma, or unnatural sleep, is one of the marked symptoms of narcotism. The same truth is distinctly indicated in the Proverbs of Solomon, directly following that memorable passage so often quoted from the twenty-third chapter, "Look not thou upon the wine," etc. I refer especially to the last verse of the chapter: "They have stricken me, shalt thou say, and I was not sick; they have beaten me, *and I felt it not*: when shall I *awake*? I will seek it yet again." Here its power to paralyze or benumb the nervous system and to produce coma or narcotic sleep is clearly indicated, as well as the first impulse of an individual on awakening therefrom—"I will seek it yet again."

I have performed surgical operations on patients when

intoxicated, where chloroform or ether would have been quite superfluous. Where the drunkenness is absolute or profound, the insensibility of the individual is as complete as we produce by the other anæsthetics. I recall a marked instance. An individual had in a drunken brawl fractured both bones of the leg below the knee. When I reached his wretched home, in one room of which a feeble wife lay in a bed with a babe not a week old, he was seated on the side of his bed, still under the influence of the drink which had broken his bones. His reason being dethroned and his nerves for the time paralyzed, he was making himself quite merry over this serious injury. Grasping the leg just below the knee with both hands, he raised the foot from the floor, and, swinging it from side to side, exclaimed, "Look here, doctor, see what a funny leg I have got. You see, I have a new joint in it." I directed those about him to hold him firmly, and prevent him from thus aggravating the injury while I should prepare the needful dressings, splints, bandages, etc. Such motion as he had been giving the limb would bring the sharp points of the broken bone in violent contact with the soft parts within, nerves, blood-vessels, and muscles, and thus serious damage would be done, increasing the subsequent inflammation. Alcohol is in part closely related to the popular anæsthetics, chloroform and ether.

No article which does not possess this paralyzing power ever yet conquered a human will while the physical powers and mental faculties remained. Narcotics have done it in ten thousand instances, and the melancholy evidence is even now all around us in almost every community. It is to that power and the working of it to which men unwittingly bear witness when they talk about resorting to the use of liquors to "drown trouble," to "drive dull care away." The old bacchanalian sorgs are full of expressions kindred to these. Of Tam O'Shanter, drunk



in the company of his friend, the Souter Johnny, Burns says:

“Care, mad to see a man sae happy,  
E’en drowned himself among the nappy.”

To a friend with whom he proposes a meeting he writes :

“We’ll gie one night’s discharge to care, if we forgather,  
And have a swap of rhyming-ware wi’ one another.”

In other words and in plain prose: “We will so stupefy our nerves”—which one of the greatest living physicians, T. K. Chambers, of England, has justly said “constitute the life of all relation”—“that we shall forget our cares, our relations, to others, and the obligations which grow out of them, and can revel in an existence from which all thoughts of our obligations, our higher nature and destiny, are banished.” That is the charm of narcotics. By a partial and present paralysis of the nervous system, which alone makes us conscious of our relations to other beings around us and suggests our duties to them—men get a present relief from a sense of obligations too often unfulfilled. They lessen our sense of obligation to ourselves, to our families, to our creditors, to society, and to God.

Illustrations of the truth stated meet us at every turn. Poor J. B., who was a clever fellow when in a normal or healthy condition, once industrious and frugal and a man of strong social affections, has now a diseased nervous system from the continued use of alcoholic intoxicants. When not under their influence, he is restless and unhappy physically; nor is the mind and conscience at rest, for a remembrance of a family impoverished and wretched and of a whole troop of duties neglected torments him. His only relief now from physical and mental torture is to be found in the temporary excitement of drink, to be followed, presently, by the mental and moral paralysis of narcotism. Meet him when he first comes forth in the early morning

from his own wretched home, and speak to him kindly of the condition of his family and his own increasing debasement, and you will perceive that he is not destitute of feeling. He will very likely utter words of strong self-condemnation while you talk kindly with him of what he was and now is, and of loved ones reduced to poverty and shame on his account. Exhort him now to make a determined effort to save himself and them by abandoning the use of intoxicants, and note how strong is the power by which he is enthralled, and how weak his *will* for any good purpose. Let that man now visit the drink-shop and swallow three or four glasses of liquor, and directly he is, physically, the happiest of the crowd, and in the narcotism which will presently follow he will escape, for the time being, mental torture and the lashings of a guilty conscience, for he will lose the remembrance of his home and its suffering inmates; and of duties to himself, his family, his country, and his God, long and wickedly neglected. Hence the recklessness, and often the unfeeling brutality of men partially narcotized by liquors, and yet left with physical power to move about and engage in their customary employments. The real or at least the principal value of narcotics, as a medicine, is due to this power which they possess to lessen the sensibility of the nervous system, which, when keenly sensitive, oftentimes renders a temporal functional derangement or some slight local disease a source of perfect torture to us. Allow me to explain the general principle of their action by a case which has often occurred. Mr. A. comes to me, as a physician, for counsel and help. He has, perhaps, a felon upon his finger, and anxiously enquires if I can suggest any means of arresting it. I answer, "No," "Well, what will come of it, doctor?" I assure him a good deal of aching, which he is not disposed to question in view of late experiences. If I bid him poultice the part and tell him that in a few days he will get relief, he answers that his suffering is so

great that it seems to him he can hardly endure it for days to come. "Why, doctor," he adds, "I suffered so severely last night that I did not get one hour's sleep, and my head feels wretchedly to-day for the want of it." "As to *that*," I reply, "I can, perhaps, afford you some relief. Have you been accustomed to the use of narcotics or anodynes?" "No." "All the better for you. Take this vial of laudanum home with you, and swallow twenty drops of it when you retire to rest, and report yourself here to-morrow morning." He does as directed, and on the following morning assures me that he rested better. Why? Did the laudanum contribute really to the cure of the felon? Not at all. It simply stupefied his nerves, so that they did not report at headquarters, the brain, what was going on at the hand, and the brain rested in sleep. He did not sleep before, because the diseased member was every moment sending over the nerves unpleasant messages to the brain, such as, "Halloo up yonder, we are aching terribly down in this quarter!" Here, now, is a point gained. The felon is not cured, and no approach has been made toward such a result, but the brain has had rest, for the sufferer has slept. Let me remark here, dear readers, that the brain never rests except when we sleep. When fatigued in mind and body, you may throw yourself down on a lounge or sofa and rest your muscles while still awake; but not until you can contrive somehow to shut down the gates, as it were, and stop thinking, and go off into a comfortable snooze, does the brain get absolute rest. In diseased conditions of the body, medical men frequently lessen the suffering of the patient and secure rest to the brain in sleep, by the use of narcotics. That the system will thus be more or less injured, we well know. No agent can be introduced into the human body, so potent as to arrest for the time being or seriously impair an important function of that body without, producing some mischievous result. (See note A in Appendix.) But the deprivation of sleep for a

whole night would injure the system even more than the effect of our narcotic. It is a "choice of evils," and so is the use of many medicines employed in the treatment of disease, and it is fortunate for the patient, undoubtedly, if the medicine prove the least of the evils. As in the case of the felon, the sufferer will only use the narcotic for a few days, we need not fear that he will thereby contract any dangerous habit. But let us suppose a more serious case and observe what may result from the use of narcotics for a longer period. Mr. B. is suffering from a cancer imbedded among and involving the muscles and bloodvessels of the neck. He is a great sufferer, and enquires of me if I can safely remove the tumor. I answer, "No; it would peril your life if I were to attempt it." "Well, what can you do for me, doctor?" is perhaps his anxious enquiry. And I am compelled to reply, "Not much. We may render the disease less offensive and troublesome by certain external applications, and we can, by the use of narcotics, blunt the edge of your nerves, so to speak, and thus diminish your sense of suffering." We direct him to begin with twenty drops of laudanum, and to use that amount daily, at bedtime; and should the pain return and be severe by noon of the next day, to swallow another similar dose at that hour. At the end of a fortnight, it may be, he complains that the medicine does not afford him the relief it did at first. Now, what is the new trouble we have to encounter? It is just this. The narcotic has done what we wished and somewhat more. Besides temporarily relieving the sufferer's pain, it has so dulled the edge or lowered the tone of the nervous system that the dose with which he commenced no longer produces the effect we obtained from it at first. Now, what is to be done? Clearly this: increase the dose of the medicine; for, as the susceptibility of the nervous system is lowered, we *must* increase the quantity or potency of the drug with which we effect it. Let physiologists explain

the phenomenon as they will, this is practically the result. Now, if this man with the cancer shall live six months, it will probably require at the *end* of that period a full ounce of laudanum each day to afford him the relief that twenty drops per day did at the commencement. Will you now denounce the man because he uses narcotics so extravagantly? If not, why denounce him who could once make himself quite comfortable with three or four glasses of ale per day, but now, after the lapse of years, finds a quart of whiskey necessary to quiet a diseased nervous system which creates for the poor ruined man an earthly hell when not under the influence of the drug? If you will insist that it is right and proper for a man in 1860 to produce a comfortable state of feeling with a glass or two of wine or ale, be pleased to tell me if he be a sinner for producing a similar state of feeling in 1870, when it will require, perhaps, a quart of whiskey per day to do it? The question, dear reader, is not one of quantities, but of results, and thousands of men around us are now as sober under the influence of a quart of liquor per day as they were five or ten years ago when three glasses of ale or wine would suffice them. Why, then, do we call your quart men "drunkards," "swell heads," "bloaters," and the like, and your three-glass men "gentlemen," passing by the former with a glance of contempt, while we touch the hat to, and bandy compliments with, the latter? They are, in fact, both on the same level in a moral point of view; *they both seek pleasure from abnormal conditions*; and their habits should be equally deplored and condemned. Yet no class of men among us are so loud in their denunciations of intemperance or excessive drinking as the moderate drinkers. They are careful to inform us that, though they believe it right for a man to take a glass occasionally, when he thinks he needs it, or in a sociable way with a friend, they are as much opposed to intemperance as we are; and they make a virtue of telling us how

heartily they despise a drunkard. But what amazing folly is this—a green apprentice telling us how he despises a journeyman! Why, if it be well to travel that road at all, they should respect the man who makes progress, and not tell us, when they see themselves distanced in the race, how they despise the man ahead, and then march on directly after him. What claim have our moderate-drinking friends to a monopoly of good-feeling? They denounce the dealers for selling liquors to those they call intemperate, *because* the poor fellows require more to get up a comfortable feeling or fuddle than they do. But, if there be any pleasure in drinking, why shall it be monopolized by the three-glass men? Where did Sam Swizzle lose his right to that kind of happiness? Was it when he found that three glasses would not bring him up to the glory-point, and, therefore, took four; or when four would no longer do, and he took five? If it be right to produce comfortable but abnormal sensations by the use of drink, where does the sin come in? At what point between three glasses and a quart per day? Will any man attempt to indicate it? Try your logic on that knotty point, reader, and, if you succeed, you shall forthwith have a professorship. If it be right to make one's self happy with drink, it is right to take enough to produce that happy state, whether it requires one glass or twenty. All narcotics are governed by one law, and that is a law of increase. How utterly ridiculous, therefore, do men make themselves who denounce drunkenness or excessive drinking in unmeasured terms, and then argue that the moderate use involves no violation of any law of God, assuring us that it is not a sin *per se* to drink wine, and then add that wine is no wine unless fermented and containing alcohol! But who fixed by an eternal law the relation of alcohol to the human organization? God. What is that relation? An eminent toxicologist, whose work on that subject is to-day the standard in all our

medical schools, classes it among "cerebral poisons" (brain poisons). Now, if a man may take daily, when its use is not called for by any diseased condition of the body, a moderate dose of arsenic, or strychnine, or opium, and commit no sin, then it is no "*sin per se*" to drink wine containing alcohol. Bear with me, reader, while I give you another illustration of the working of narcotics upon the human frame. Mothers, who have reached fifty years of age, know well that it was common, thirty or forty years ago, to dose, with mild anodynes or narcotics, restless, nervous, or excitable children. They did not sleep quietly, and so resort was had to anodynes, beginning, perhaps, with a few drops of Godfrey's Cordial or Elixir Paregoric. You began, mothers, with five drops of the latter, perhaps, but how long did five drops suffice? Not more, I will venture to say, than a week or ten days, and you increased the dose to eight or ten. Why? It was not a part of your plan, but you found that after a few days five drops would not do, and you went up, as I have said, to eight or ten; and at the end of another week you increased the dose to twelve or fifteen, and so on, until, after the lapse of weeks, a tea-spoonful was required to produce the effect that five drops produced at the beginning. Now, what if your neighbors had abused your baby, and called him hard names because he took tea-spoonful doses in March of an article of which five drops procured him comfortable sleep in January? It would not have been more ridiculous than to condemn the use of a quart per day of whiskey, and defend the moderate use of the same article, or the use of wine, ale, etc., milder members of the same tribe.

The law of God will vindicate itself in connection with the use of alcoholic liquors as well as in all other cases; and it is quite time that the masses of our countrymen should understand the law in connection with drinking habits, and not be for ever mourning over results, while

they keep the known causes in operation. Every well-educated physician understands the law of narcotics which I have thus endeavored to make plain to the reader; and conscientious men of the profession have it constantly in mind when dealing with them, lest they should do with the drug a serious injury to their patients by creating an urgent demand which may outlast the disease, and which may prove the ruin of the patient. Too many of them, however, while using alcoholic liquors as stimulants or excitants of the nervous system, forget the narcotism which is pretty sure to follow. I shall be told, perhaps, that certain gentlemen of my own profession argue that alcohol in a certain dose may act as a true stimulant without any measure of narcotic effect following, while a dose sufficient to produce a decided narcotic effect is never, they say, preceded by any proper stimulation. I am quite familiar with that convenient style of argument which makes of alcohol a food, a stimulant proper, or a narcotic, a valuable medicine, a decided luxury, or a destructive poison, just as you use it; but such claims are consistent neither with science nor common sense. Pleasurable excitement produced by drink, wherein men appear happy, brilliant, and witty, is often followed, during the next half-hour, by impaired mental activity, with forgetfulness, loss of reason, and mental confusion; and during the next half-hour, *without any additional drinking*, we have impaired locomotion, mental stupidity, with coma, wherein the eye becomes dull and glassy, and the head falls upon the shoulder or droops on the breast. In such a case, we have the *continuous action* of a certain quantity of the poison giving us different manifestations of its power at different periods of the operation. Just as in an intermittent, or ague, the presence of the disturbing cause or force gives us a severe chill with a feeble pulse for one hour, a flushed countenance, a bounding pulse, and burning heat for the next, to be followed, the third hour,



by profuse perspiration. *Different manifestations, but one and the same cause.* What will it profit, now, if we call the cause of the phenomena seen a refrigerant from nine o'clock until ten, a calorifacient from ten to eleven, and a sudorific for the remaining hour? After all this display of learning and these nice distinctions, plain, common-sense people will see in the whole proceeding a fit of the ague, and, so far as their business or circumstances will allow, will thereafter avoid a residence in a malarious or aguish district. I know very well that these successive but different manifestations of the power of intoxicants are generally seen in connection with continuous drinking; but with new beginners whose systems are in a natural or normal condition, we frequently have pleasurable excitement, followed by mental confusion or bewilderment, and still later by evident narcosis, all from the reception of a single draught. The effects of a dose of opium in the case of a person not accustomed to the use of any narcotic often follow in the same order. I once administered to an individual tincture of opium, or laudanum, in two doses of fifteen drops each, for the relief of severe intestinal pain caused by an error of diet. He had an engagement to address a public assembly at seven o'clock P.M., and the laudanum was swallowed during the preceding hour. The medicine, by its narcotic power, relieved his pain; but it did more, it excited his brain decidedly, and, so far as the labor immediately following was concerned, very beneficially, for, at its conclusion his friends congratulated him on the unusual ability he had displayed in the speech of the evening. He remarked to me afterwards that he had never before spoken with so much freedom and ease. Of course, he did not judge it expedient to inform the public that he had been indebted for no small part of his eloquence to the action of opium on his brain, though he did not use it for any such purpose. Under the circumstances, its use was entirely justifiable. A later effect

of the doses, however, was less desirable; for, on the following morning he suffered from a severe headache, and was so stupid that he could scarcely keep his eyes open. Many of our public speakers, lawyers, lecturers, political stump speakers, and a few clergymen resort to this potent narcotic, opium, when they wish to be particularly brilliant on some special occasion. They probably choose opium rather than brandy because its purchase, transportation, and use can be managed with more secrecy. They thus excite the brain abnormally, sending an unusual flow of blood to that organ, and increase, for the time being, its functional activity. They attain the end aimed at, and, when other like occasions arrive, they repeat the experiment again and again. From time to time the dose must be increased, until at length the will-power is lost, the poor man becomes the pitiable slave of narcotics, and then generally, without special efforts in his behalf, the question of his absolute ruin is only one of time. Alas! how many splendid men are, to-day, illustrating in their wretched and waning lives the truths I have enunciated? Intelligent men are beginning to understand that the infliction of fines and costs, even supplemented by the admonitions and exhortations of whiskey-drinking judges (!), does not constitute the proper treatment for these unfortunates. Their cases are not hopeless when properly understood and properly treated. Hundreds of such are to-day receiving appropriate treatment in asylums for inebriates, while thousands are within our temperance organization, surrounded by kind and sympathizing friends, and helped in their business and their families where such help is needed and possible. They are recovering lost health, and gaining strength of nerve and will-power, which will enable many of them henceforth successfully to resist their old and terrible enemy. In many cases where the habit has been of long continuance, and where functional derangements continued for years have given place

at last to changes of structure in important organs, the kindest offices of friends will probably be defeated, and successive relapses and ultimate ruin the melancholy result. (See note B.) In *all* cases, however, the effort should be made and persevered in, and, even should it ultimately fail, the parties making it will have their reward in the self-improvement secured by the effort, and the favor of a pitying God.

The reader will readily perceive, in the light of the truths presented, that our principal work in the great reform now in progress is, first of all, the proper education of the people in relation to the great truths which underlie the temperance enterprise. Knowledge of Greek and Latin, of mathematics and history, and of other studies which make up the curriculum of our best colleges, will not alone answer. Of every graduating college class, thoroughly instructed in all these branches of knowledge, a considerable number go swiftly to ruin from the use of narcotics. The study of the learned professions is not a sufficient safeguard against intemperance. There must be a thorough instruction of the people in relation to the particular law which governs in the use of narcotics. They must be made to understand that God has never revealed to man through his Word, the history of the past ages, scientific investigation, or the observation of what is passing around us, but just one path of safety in relation to narcotics, and that is, absolute and entire abstinence, except when employed as medicinal agents, under the eye of a well-instructed and conscientious physician. All other use is perilous in the extreme, and, with a profound sense of my responsibility as a public teacher, I solemnly warn you against it. Parents, diligently teach these truths to your children, and let no fact in your personal example teach a contrary doctrine. Wives, whisper them tenderly and often in the ears of your tempted husbands; and oh! young men, be

assured by one who desires your safety and happiness that while it is easy by abstinence to keep out of the clutches of this most terrible enemy of man, the struggle to escape, when once in his power, is a most unequal and terrible one, and, alas ! but too often in vain. A few years since, a man of splendid abilities, when temporarily released from the power of the destroyer, gave to the world a touching and graphic sketch of his purposes and views in the following lines:

"I've thrown the bowl aside;  
For *me* no more shall flow  
Its ruddy stream, its sparkling tide,  
How bright soe'er it flow ;  
I've seen, extended wide,  
Its devastating sway ;  
Seen reason yield its power to guide—  
I've cast the bowl away."

He, however, miscalculated his strength, and, notwithstanding these just views and excellent purposes, he sleeps in the grave of a drunkard.

God give us all, individually, the wisdom and power to practise abstinence from the use of all intoxicating liquors to the close of our lives, and so much of moral principle, genuine patriotism, and true philanthropy as shall prompt us to wage a vigorous and perpetual war on the drinking usages of society, and on all that tends to sustain and perpetuate the most destructive system that now curses this earth.

## APPENDIX.

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### A.

THE distinguished surgeon, F. H. Hamilton, M.D., who was, during our late war, Medical Inspector of the United States Army, in his treatise on "Military Hygiene" (1865) says: "*Anæsthetics produce certain effects upon the system which tend to prevent union by the first intention, and, consequently, they must be regarded as, indirectly, promoting suppuration, pyæmia, secondary hæmorrhage, erysipelas, and hospital gangrene. . . We are compelled to say that our success in capital operations, especially in primary thigh amputations, has not been as good since we began to use these agents as it was before*" (p. 621).

Alcohol belongs to the class of anæsthetics. It is thus classed by the most eminent medical men now living. But how did the introduction into the human body of chloroform or ether to lessen suffering during an important surgical operation retard the healing process and expose the patient to the attacks of erysipelas, hospital gangrene, etc.? It could only do this by lessening the vitality or life principle in the patient. It poisoned to a certain extent the blood, brain, nerve, and muscle, and the injury in the cases referred to was produced by narcotizing the system *but once*. In connection with the foregoing, we would have the reader peruse thoughtfully the opinion of Dr. T. K. Chambers, physician to the Prince of Wales, and one of the most distinguished teachers of medicine living:

"It might have been anticipated, *a priori*, that the diminished vitality which accompanies the use of alcohol should lead to a diathesis of general degeneration. No part of the body seems exempt, but it is of course most notably manifested in those organs which are of the first necessity, such as the liver and the kidneys. This loss of vitality manifests itself by the formation of black specks (oil) in the blood discs, and then by their conversion into the round pale globules which, in all cases of disease (*i.e.*, of diminished vitality), are found in excess in the blood. *This devitalized condition of the nutritive fluid is probably the first step to the devitalization of the tissues which it feeds.*

"To recapitulate: we think that the evidence, so far as it has yet gone, *shows the action of alcohol upon life to be consistent and uniform in all its phases, and to be always exhibited as an arrest of vitality.*"

## B.

THE moving multitude around us seem to be oblivious of the great fact that a daily or oft-repeated disturbance of the function (the working) of an organ, say of the heart, brain, stomach, liver, or kidneys, is pretty sure ere long to result in a *change of structure*; and that when structural change has taken place, the evil is not only fixed in the system of the individual, admitting no remedy in a majority of cases, but is likely to be transmitted to his offspring. Illustrations of this important truth can be gathered from every village or neighborhood of our entire country.

With a vast majority of those who use alcoholic poisons continuously and freely, every dose and each passing day makes its contribution to some *structural change* in some important organ. It may not be suspected by the individual or his friends until it is for ever too late, and may escape detection even by the medical adviser until revealed by a post-mortem examination.

It should be borne in mind that changes of structure are far less likely to be produced by the excessive labor of an organ when excited to increased action by natural causes than when goaded to action by unnatural stimuli. A brain and heart, and consequently the digestive organs, of the scholar or laboring man, impelled to extraordinary and continuous exertions by the stimulus of love for a dependent family, is much less likely to suffer structural changes than if goaded to excessive action by unnatural stimuli or exciting causes.

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